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MISCELLANY.

Memoir of the late Rev. William Garnon, First Chaplain of the Colony of Sierra Leone.

(Concluded from p. 583.)

Toward the latter end of this month, (January, 1818,) the second chaplain, the Rev. John Collier, arrived, with Mrs. Collier and others. Mr. Garnon received these friends with his accustomed kindness, welcoming them as fellow-labourers; and now indulging the hope that they should be able to extend their exertions.

In the beginning of February, Mr. Johnson being disabled from his labours by fever, Mr. Garnon, went up to Regent's Town, in order to take his friend's post on the Sunday.

The situation of Regent's Town (he writes) is delightful. The first view which you have of it, in going from Leicester Mountain, is as you emerge from a thick wood and are descending into a valley. There, on a small eminence, stand the church, the parsonage house, and the schools. In all directions are seen the houses of the liberated negroes. The whole is surrounded with "cloud-capt mountains," covered almost with an impenetrable forest. I arrived there about seven o'clock on Saturday evening, and found his communicants, to the number of seventy, assembled for religious edification, and to pray for the success of the mission. I was much delighted to hear about twenty of them give a simple but affecting account of the state of their minds. They seem to labour under trials from without and from within—from their own country people, and from the temptations of satan and the struggles of a depraved heart. They speak strongly as to their good and their bad heart, the one opposing the other, so that they *cannot do the things that they would*.

Mr. Garnon noted down some of the expressions which he heard from the natives at this meeting. They will serve to show the similarity of Christian feelings and conflicts under every clime; and will gladden the heart of the sincere servants of Christ, by manifesting the influence of divine grace among these people.

The first began thus—"Trouble too much live in my heart. Me be poor sinner. Me no sabby any thing. Me no see, me no feel, till God open my heart. Me live long time in my country: me no sabby God: me sabby the devil. Now my heart

trouble me too much. Me think me have two hearts; one good, one bad. Good heart tell me pray, bad heart tell me no pray. I try pray God, my bad heart trouble me: he speak: he say, 'No pray: go work. One man come in your house: suppose you no go home, he thieve something.' I can't pray: me sinner too much." We exhorted him to prayer, and told him that these were the suggestions of the evil one, and that he must therefore *continue in prayer*.

Another man related the opposition which he met with from his wife, who even proceeded to hard blows. Mr. Johnson, said, "I'll put her in gaol." "No Massa," said he, "you can't do that. Suppose she beat me, me kneel down—me pray."

A third man stated the difficulties which he met with from his country-people when he talked to them about Jesus Christ. They called him "White Man's Child;" and told him that white man make him fool. He went one day to see some of them, and tell them "God's palaver." Ten or twelve were present. One man, worse than the rest, said, "Me no want God. Me no want Jesus Christ. Where he live? Me no look him. Me want cassada to eat. Me no like white man's fashion: suppose me sabby white man's fashion, me be fool." The other answered, "Suppose you no sabby Jesus Christ, and suppose you die, you go to hell." "Hell!" said he, "what place that? I no look that place in my country." "Why hell be one place where big fire live for ever and ever." "Ah!" said he, "I like that. Suppose you give me plenty of cassada to roast, that be good too much. Me sabby go there!" The poor fellow knew not how to reply to such a reprobate, while he continued, "What good thing Jesus Christ do for you? You sabby him, you be fool." But God graciously put a word in the mouth of his servant which slew this Philistine. "Why," said he, "look me—look you. Me have good clothes: me be clean: me sabby Jesus Christ: me sabby God's book. Now look you—you no clothes: you be dirty: you be bushman," [that is, ignorant, senseless] "you no sabby God, but the devil." This simple, but just and striking contrast, had a wonderful effect. The lion was tamed, and the monster changed into a man. He hung down his head, and seemed convinced that to know Jesus Christ will never make a man a fool. He has since never opposed, but willingly comes to hear the Word of God. A visible change has taken place in him: and we may hope that this was the beginning of good things to his soul.

Speaking of the young negroes, in a letter to the Rev. W. C. Wilson, he says, "What are my feelings, when surrounded by this group of black lambs! When I hear the names of Wilberforce, Buchanan, and many more such worthies, my heart is full. I pray that they may become like those whose names they bear, in all holy conversation and godliness."

By this kind and affable manner of conducting himself towards these children, and by his readiness to comply with every reasonable request which could conduce to their happiness, he won their hearts; and, at the same time, gained their respect, by the firm maintenance of authority. He loved to encourage and reward the diligent; but he failed not to reprove and punish the disobedient.

On Mr. Garnon's return to Free Town, he found Mr. Collier much indisposed, and quite disabled from duty. He continued thus for some time: on his recovery, it was agreed that each should take his week alternately, for fulfilling their parochial duties; and that, in general, one of them only should remain in Free Town on the Sunday, while the other should preach in some other town in the colony which might be destitute, or should supply for any missionary who from sickness should be unequal to perform his own services. This last arrangement could not frequently be carried into effect; Mr. Collier being soon taken ill again, and rendered incapable of much exertion. Mr. Garnon, however, entered on the plan, in the hope of continuing it. He went early one Sunday morning, to Congo Town, and preached there: thence, accompanied by many of his hearers, he proceeded to Wilberforce Town, where he preached also; returning home in the afternoon, after walking six miles and having two services.

Having found, by several months' experience, that it was inconvenient to have an afternoon's service at the court room, he proposed that the troops should be brought down to a country building near to his house, which was otherwise used as a school; and that service should be held there, continuing the one at Soldiers' Town in the evening, as the weather would admit.

It was now early in June. The rains were again coming on, and the sickness usually attendant on this season began to appear. Some of the missionaries, tried by these afflictions, received fresh proofs of his Christian sympathy and tenderness; while, by his cheerful piety, he enlivened and encouraged them in their hours of suffering. In the beginning of July, he rode to the different towns in the mountains; and was received by all the missionaries with that regard and respect which they ever manifested toward him. He entered with great feeling into all their proceedings; and returned home, much gratified that he had been thus able to accomplish his wishes, apprehensive that he should not have it in his power to repeat his visit till the end of the rains: but, alas! little did his friends anticipate that this was his last visit to them.

The rains on the following Sunday were so heavy, that he was prevented from performing divine service in the morning, at the court room: but he preached to the troops in the afternoon, and visited the military hospital; and, in the evening, went to Sol-

diers' Town. The sermon which he had prepared for the morning, was from the miracle recorded in the ninth chapter of St. John's gospel. After exhorting, in conclusion, those whose spiritual sight had been restored, boldly to confess Christ before men, he would have closed his ministry among them with that animating exhortation, unconscious how strikingly applicable they were to his own case—*Be thou faithful unto death, and I will give thee a crown of life.*

By the exertions of this day Mr. Garnon was much fatigued. Soon after he had retired to rest, he was suddenly called up by a messenger from Kiskey Town, sent to inform him that Mr. Wenzel, who had been ill several days, considered himself dying, and begged that he would hasten to him. Shortly after, another messenger came with a similar entreaty. Mrs. Garnon, dreading the effects of such an unseasonable exposure, and especially under his particular circumstances, affectionately and earnestly remonstrated with him on the danger, requesting that he would defer his visit till the morning. He felt it uncertain, however, whether Mr. Wenzel might live till the morning; and, considering that his visit might be of importance to the aged sufferer, or to the society with which he was connected, he thought it his duty to comply with the request. With a view to relieve the solicitude of Mrs. Garnon, he said to her, "my dear, do not be anxious about me. I believe it is my duty to go; THEREFORE I am not at all afraid:" adding, "The medical attendant is sent for: surely, if he go on his business, I should not hesitate in going on mine." About two o'clock he set off; and scarcely had he mounted his horse, when the rain descended very heavily, and continued to do so for three or four hours; so that in riding three miles, he was completely wet through.

No symptoms of illness immediately appearing, his friends had fondly hoped he might have escaped injury, though there was evidently in him a want of his usual energy. On the following Thursday evening, he complained of head-ache; and the next morning, finding himself very ill, medical advice was immediately procured. His attack was pronounced inflammatory, resulting from his exposure during the night on his visit to Mr. Wenzel; and not the general fever of the country.

His sufferings now became very acute: but, on the following Sunday, he was considerably relieved by the use of the warm bath. In an humble and thankful frame of mind, he said to his afflicted wife, who was overwhelmed with gratitude to see her beloved husband better. "My dear Mary! I have suffered greatly; and I know you have felt for me, and prayed for me. This is a trial to us both; but it is needful, and I trust will be for our benefit. Our happiness hitherto has been uninterrupted—we have enjoyed many mercies. That gracious promise—*My God shall supply all your need out of his riches in glory by Christ Jesus*

—has been powerfully impressed on my mind, from the first. My need is that of patience ; and it shall be supplied to me.”

On the Rev. Mr. Johnson's coming from Regent's Town to sit up with him, he inquired, with great affection, after all the missionaries ; and with great earnestness, prayed, “May God bless them !” Finding himself continue very ill, he said to Mr. Johnson, “I should like to have more medical advice. I think it right to use all proper means, and then shall leave the event with my Heavenly Father, to whom I have long since committed myself and my all.” More medical assistance was immediately called in ; but still no serious danger was apprehended. His sufferings were at times great ; but calmness and resignation pervaded his soul. When in pain and much weakness, he would cry out, as he frequently did, “I need patience :” he would always add, with firm confidence, “It shall be given me ! It is a part of that need which shall be supplied.”

On the morning of the day of his death, he was considered better ; but an evident and distressing change suddenly taking place about four o'clock in the afternoon, those hopes, which his afflicted and anxious friends had so willingly cherished, were at once blasted. The missionaries had all assembled at his house, for the purpose of paying the last tribute of respect to the memory of the late Mrs. Collier :—and now they united in earnest prayer, if so be that God would, in mercy, spare his young servant, and restore him to his family and the church ; or, if he had appointed otherwise, that he would afford sustaining grace in this trying hour. It was a season, the solemnity of which, under such peculiar circumstances, may be better conceived than described.

But the appointed time was come ; and, early on the morning of the 29th of July, 1818, his happy spirit was released from the body, and entered into rest.

At the early age of twenty-seven was this devoted servant of God thus cut off, in the midst of increasing exertions and usefulness ! What a dream is life ! *All flesh is grass, and all the goodliness thereof as the flower of the field.*

The improvement of the colony in which he occupied so important a station lay, in every way, near his heart. This led him to promote, so far as he could, every useful institution ; whether it related to the welfare of a few individuals, or to the general good : and, in thus acting, he had but to follow the distinguished example of the governor. He took an active part in the Poor Society, supported chiefly by Europeans ; for the relief of those settlers, who, from age or infirmity, became incapable of procuring a comfortable maintenance for themselves. In his visits to this class and his attention to their wants, he evinced his earnest desire to minister to their temporal and eternal happiness. In respect of these works of charity, he laboured to im-

press on the minds of his hearers, the necessity of a right motive and end.

Mr. Garnon was naturally of a generous and amiable disposition; and, under the influence of Christian principle, his heart was always open to the sufferings and distresses of others. With cheerfulness he often personally ministered to the sick and afflicted. That spirit of Christian charity glowed in him, which taught him *to weep with them that wept, and rejoice with them that rejoiced*. In the spirit of gratitude to his heavenly Father for the many mercies freely conferred on him, he liberally contributed to the necessitous and destitute; and no calls of this nature were made to him in vain.

In the discharge of the relative duties of domestic life, he was most exemplary. It was at home, as well as abroad, that he set a bright and lovely example of the power of religion, to heighten every social comfort, and to sanctify every human enjoyment. As a husband, she who can best testify to his character declares him to have been uniformly tender and affectionate: his sympathizing heart soothed every feeling of anxiety and pain, while his cheerful piety animated and enlivened his whole conduct in this endearing relation. As a master, he earnestly sought and prayed for the present and eternal happiness of those who served under him; and his deportment toward his native domestics did not fail to awaken their esteem and confidence.

But his own career of labour was drawing to a close. And yet the nearness of that close was but little anticipated. He was, indeed, alive and awake to the special duty of redeeming the time in such a field of labour as Africa; but both he and Mrs. Garnon had been favoured with an unusual measure of health. After a residence of nearly a year and a half in the colony, including the rainy season of 1817, he wrote thus, at the beginning of May 1818.

"I am happy to record again the tender mercies of our Heavenly Father toward us. We are still in the enjoyment of good health and spirits, which are a great treasure in Africa. I do not know that either of us has had a head-ache, more than what we might have expected in our native land. I pray that we may ever feel truly grateful to God for such signal mercies.

"My wife is always very busy; whether in Free Town, or at Leicester Mountain. She has had the colonial girls' school for some time under her charge: this, and her own engagements, fully occupy her hands. We find it needful to regard the divine admonition—*Work while it is day*. The uncertainty of life in Africa calls upon us to do, with all our might, whatsoever our hand findeth to do."

And when his Lord came, he found his servant thus labouring. In less than three months after writing this, he was called, at an early hour of his day of toil, to enter into the joy of his Lord.

But his work was done! He is now no longer the subject of

pain and weakness. No imperfection now mingles with his services—no temptations assail him—no shades of sorrow tinge his highest enjoyments. *The sun shall no more smite him by day, nor the moon by night. He shall hunger no more, neither thirst any more: for the Lamb, which is in the midst of the throne, shall feed him, and lead him to living fountains of waters. Blessed are the dead which die in the Lord, for they rest from their labours, and their works do follow them.*

From the Journal of the Times.

PREPARATION FOR THE FUTURE.

It is curious to observe those wonderful instincts impressed by heaven on the subordinate classes of animal life. In every situation that instinct is still predominant; thus a squirrel which had been kept by a gentleman for four revolving years, during which period he has not felt the severity of cold, takes the same precaution to provide against the severity of the approaching season, as if he was still a tenant of the woods. He forms for himself a warm and comfortable bed of wool with which he fences the windows of his prison house, with as much care and anxiety as if the cold and frosty winds of December were whistling in his ears. Nor does his precautionary measures end here; he feels that the season is approaching when the trees of the forest will no longer yield him a subsistence—when the ground will be covered with a dazzling whiteness, beneath which the nuts will be buried, and that all research at that period for subsistence will be on his part ineffectual. With a provident sagacity worthy of the imitation of man, he carefully lays up his winter's stock of provisions amongst the wool that forms his bedding. Every nut presented to him, when the cravings of immediate hunger are satisfied, is carefully deposited in that woolly receptacle of his winter's treasures. What does it import to him, that for four revolving years he has never known hunger, or how can this fact be brought to bear against the operations of instinct! He provides for future necessity in the midst of present plenty, nor is he capable of being taught that while he continues in his present state of servitude he will never remain destitute. He conceives himself at the present moment to be a denizen of the forest, and anticipates the moment when reposing snug on his bed of leaves and wool, he will hear from his warm and comfortable nest, the howling blasts of winter. Many years ago, a lady, who then resided in Albany, domesticated a beaver. This tenant of the aquatic element so familiar to the building of dams, was in a state of seclusion from the liquid element restless and uneasy. The wood was deposited by the servants in the kitchen to build a morning fire. At all hours of the night the family were disturbed by the industry of this animal. He was with great gravity and industry employed in the erection of the dam, and was for that purpose rolling logs

across the floor with which he every morning barricaded the door and blocked up all entrance to his apartment. Of what avail or of what importance was it to him that there was no stream to obstruct by his pile of logs, instinct had prompted him to provide himself with a dam. What is this strange and mysterious property called instinct, that acts on the minds of the lower orders of animated nature at all times and at all places without regard to circumstances; in one word it is the power of God—he has taught these humble creatures to provide for their own subsistence, and no kindness, no providence on the part of man can obliterate the impression for a moment—they still feel the impulse communicated by the wisdom and benevolence of the great Parent of Nature, from which they can never be diverted. But we do not mention these two examples as singularities; in all the subordinate classes of animated nature, we find the same proof of Omniscience. Wherever the Deity has not bestowed reason, he has impressed *instinct*, that is, he has impressed a certainty of action that makes a part, not of moral but of physical nature. The squirrel that we have mentioned above, feels that he should provide for the approaches of winter; he feels the same necessity that teaches us by the slower and less certain process of argument, that we should be furnished with more warmth, more fuel, more apparel, more subsistence during the ravages of this inhospitable season. He is taught this lesson by the Deity himself, and if he is provided with all these enjoyments by the hand of man, he does not suspend his exertions. We laugh at the idle industry of this squirrel, and in truth it is ludicrous. But we will now for the sake of argument, suppose that this tiny creature, thus made the object of our mirth, should be by some supernatural power, endowed with human intellect; we will then suppose that he should enquire into the cause of our merriment. After he had obtained the requisite intelligence, we will further suppose that he should say, it is true that I am a tenant of your bounty—it is true that you have administered to my comforts, and have supplied all my necessities. But to you who boast of so much more intelligence than I can pretend to, I would ask one plain question, do you use this intelligence with so much care and caution as I do my humbler instinct? Do you look towards futurity, towards perhaps an endless futurity, with the same apprehension and alarm as I do when I contemplate the ravages of winter? Are you as careful to provide for that season? If the cold, desolate, dreary winter hours present such horrors to me, even in my present abode of warmth and comfort, has futurity no horrors for you! are you sure that the season is provided for in time, and that you have nothing to apprehend from its advances! Unless you are capable of answering all these questions in the affirmative, where, I ask you, is this boasted superiority of your reason to my instinct! No, I had rather be impressed by the

hand of my Creator, with an instinctive certainty of right, than to be endowed with all the propensity of distinguishing between right and wrong, and finally to choose in such a case, to do wrong. I had rather be the tame creature of instinct, than a free agent.

HINDOO CHARACTER.

From the address of the Rev. James Traill, lately returned from India, delivered at the second anniversary of the "*Carlisle Association*," auxiliary to the Church Missionary Society.

The Hindoo character presents so many anomalies, and is made up of qualities so contradictory and incongruous, that nothing but experience would lead one to give credit to a faithful description of it. In this country, we used formerly to hear much of the mild and innocent Hindoo, and a kind of interesting charm was thrown about the character of the natives of the East; but, in India, I can assure you, we know of no such character as the innocent Hindoo. He exists only in the visions of the poet, or the dreams of the theorist. We find there a mass of intellect—prostrate, debased, and enslaved, by the whimsical fooleries and the polluting mysteries of a horrid system of idolatry—a system which has been well and aptly characterized, as a compound of sensuality and blood.

It is not necessary for me to enter into particulars, respecting the many unmeaning and ridiculous, and often impure rites, improperly named 'religious,' in India. I need not tell you, that the pagodas are dens of filth—that the idols which they worship are the most absurd and shapeless blocks imaginable—that their images are such, that it is difficult to understand how the idea of figures so absurd could find admittance into the mind of man. It is hardly necessary to add, that the processions are devoid of every thing even showy, solemn, or pleasing: the whole resembles a drunken revel; and the yell that accompanies them, seems to proceed from the mouths of demons, and not of men. Nor is it requisite to enumerate the vices that debase the character of its inhabitants. I might tell you of their sensuality, of their dishonesty, and of their deceitfulness. I might, indeed, run through all the black catalogue of moral delinquency; and I might add, that all these are blended in the character of the natives of India.

It may be said, that we need not travel so far as India, to find specimens of all that is vicious and immoral; and that, in Christian lands, there are multitudes who are *earthly, sensual, and devilish*. True! but, in India, we have none to redeem the general character—no salt to save the mass from universal corruption. Indeed, such is the total depravation of the moral sense, that a Hindoo feels no shame at his turpitude: if he is convicted of a crime, he may feel regret and vexation at being detected; but he is a stranger to remorse, or a salutary sense of shame, for the

crime itself. Whatever crimes a Hindoo may be guilty of, he can find a parallel and an excuse, in the lives of the being, whom he worships ; and it is a common practice with them, to rid themselves of all present remorse and future responsibility, by directly referring their profligate practices to the suggestion of the Deity himself. Repeatedly have I observed the operation of their deadly principles. "What could I do?—How could I help it?—God put it into my mind."—I have, again and again, heard urged by these benighted people, as an excuse for their delinquencies.

I would only add to this account, a single remark on the state of the females in India. It is impossible for you, Sir, or for this assembly, habituated as you are to behold females in the possession of all that estimation and respect and tenderness which characterize a Christian country, to conceive the state of degradation and contempt in which they are held in India. Some idea may be formed of it from this single fact, that the only females there who receive even the common elements of instruction, are those profligate creatures whom a licentious superstition attaches to the retinue of some particular pagoda.

In short, Sir, you have only to suppose the natural corrupt propensities of the human heart acted upon by a system of superstition, licentious and bloody—a superstition wrought, as it were, into the very hearts of its votaries—and you have a picture of the moral state of the inhabitants of Hindostan. That is, indeed, *the region of the shadow of death* ; a land of death—a death of intellect—a death of moral feeling.

Without wandering into the region of conjecture, we can trace, in the impulse confessedly given to public opinion among the more intelligent classes of the natives of India, the dawning of a brighter day in that benighted land. Formerly they would not hear you speak on the subject of Christianity—now, they are ready to listen, and to reply. The subject has fairly arrested their attention. The influence too of the Brahmins is on the decline : political causes have contributed to abridge their wealth ; and, with that, a large portion of their authority has vanished ; and nothing pleases the natives better than to hear the arguments of the Brahmins confuted by the Christian missionary.

CONVERSION OF TWO INFIDELS.

During the late war, Col. S. was an officer in the Peninsula. One day, when a party of officers were dining together, the Colonel denounced the Bible as nonsense from the beginning to the end. A general officer who presided at the table, asked him whether he had ever read the book upon which he had made these severe remarks. Col. S. was obliged to confess that he had not. "This is what I suspected," answered the General ;

"if you had read it, you could not have spoken as you did; I hope, however, that you will read it; in which case I have no doubt that your sentiments respecting it will be changed." The Colonel promised that he would read it. He did so; the divine blessing accompanied it, and he became a Christian.

About the beginning of the present year, Dr. F. of F. a physician of celebrity, but a professed infidel, was suddenly taken ill. On hearing of his illness, Col. S. his intimate friend, visited him, with a view of conversing with him on religious subjects, as he could not bear the thought that his friend should die an infidel. He earnestly intreated him to read the Bible. "No Colonel," replied he, "you know my sentiments concerning that book. I do not believe a word of it. I hope, therefore, you will not mention it to me any more." The Colonel perceiving that it would be of no avail to urge it any further, said, "I have a book in my hand, which, as it is not the Bible, you will perhaps allow your lady to read it to you. At all events I will leave it with you." Having said this he took his leave. A few days after, the physician sent for him, and said to him on his arrival, "I cannot be sufficiently thankful for the book which you requested me to read. By the blessing of God it has produced a complete change in my views. I now believe the Bible to be the word of God, and hope, by the divine aid, to comply with its requirements." The book was, "The Gospel its own Witness."

FOREIGN INTELLIGENCE.

BAPTIST MISSION.

MISSIONARY COLLEGE AT SERAMPORE.

Notwithstanding the many obstacles presented by the state of society in India, the Baptist missionaries at Serampore have baptised about 600 natives, Hindoos, and Mussulmans, most of them gross idolaters, and some of them brahmins of the highest cast. The dreadful errors and moral degradation in which these converts were involved, greatly retard their progress in the Christian life: still, however, the change which has been produced in their views and conduct is said to be highly encouraging: many appear to be preparing for a blessed immortality; and some, already departed, have left the most pleasing evidence of their having been rendered meet for "the inheritance of the saints in light." A number of these converts, brahmins and others, have, for some time past, been employed as distributors of tracts, readers of the scriptures, and preachers. Their talents, though subordinate, have been so blessed, that a number of converts, the fruits of their ministry, have been baptised. Tarachund, a Hindoo of the writer cast, converted by reading the New Testament in Benga-

lee, without an instructor, is said to be an excellent poet ; a great part of the Bengalee hymns in the Serampore hymn-book are his composition, as well as an interesting work on the doctrines of the gospel contrasted with the Hindoo religion.

Many of the readers and preachers were educated in the Protestant, Roman Catholic, or Armenian churches ; and are capable of every acquirement necessary to the most acceptable discharge of the ministerial office in the Bengalee or Hindoost'hanee languages. The pure natives in the list of native readers and preachers were, with two exceptions, Hindoos. These preachers are connected with about seventeen Christian churches, the greater part of the members of which were heathens.

Dr. Carey and his brethren have published translations of the whole of the sacred volume in five important languages of the east ; namely, the Sungskrit, the Mahratta, the Hindee, the Bengalee, and the Orissa. A great part of the Bible has been printed in the Chinese, and the whole is in regular progress through the press. The New Testament has been published in six other languages, and several more are in the press. In this most important work, the translators are assisted by learned natives from all parts of India. Should the life of Dr. Carey be spared for a few years longer, it is trusted, that he will have prepared the holy scriptures for the greater part of India ; and hopes are given, that in the course of this and the following year, the whole of the divine records will have been published by Dr. Marshman, for the many millions in China.

A few years since, an address to the public, under the title of "Hints relative to Native Schools," was published at Serampore. The encouragement received from all parts of India enabled the publishers to extend their schools, till at length the scholars amounted to eight thousand heathen children : they might have been fifty thousand, if the funds had been sufficient ; for the villages continued to send deputations to Serampore, from the distance of ten and twelve miles, with petitions for schools, till notice was obliged to be sent, that no more schools could be established, for want of funds.

But the chief plan which Dr. Carey and his brethren are anxious to see realised before their removal from the scene of their labours, is, that of a college at Serampore, for the improvement of native pastors and missionaries. The persons at present employed as Christian teachers in India would be considered in this country as very inadequately qualified for so important a charge ; but the missionaries, considering the urgency of the case, thought it right to do what they could ; and they express a hope that this part of their plan has been attended with some degree of success. The work of teaching, in India, they remark, is more like "crying in the wilderness," and "disputing in the school of Tyrannus," than the method used in England, of instructing men by

prepared discourses. Indeed, the state of society and of Christian knowledge in India, would, at present, hardly allow of the more refined method pursued in the pulpits of this country. For this more popular method of instruction, some of the native teachers are tolerably well qualified; but for want of a more enlarged view of the Christian system, they cannot answer the many inquiries made by their hearers, nor are they capable of explaining the mysteries of the gospel in the manner they ought. Many of these native teachers, when converted, have hardly been capable of reading, and are still in a state of deficiency very painful to the missionaries.

In these circumstances, Dr. Carey and his brethren have for some time past been very anxious to establish a seminary in which the case of native pastors and missionaries should be met; and, trusting in God that they should not be disappointed in these desires for completing the plan, they have bought a piece of ground adjoining the mission premises, on which there is an old house, and which, for the present, may be sufficient; but they are anxious to see, before their removal by death, a better house erected. A row of small rooms for the students is *immediately* wanted.

The Catholic Institution at Penang, for training up Chinese converts; and a similar one at Malacca, established through the liberality and efforts of Dr. Morrison, in conjunction with the Rev. Mr. Milne; and that which has been proposed by the Lord Bishop of Calcutta, might be mentioned as offering arguments to support the necessity of the object: but the pressing necessity is too evident not to be seen by the most superficial observer. At present, there is not one minister for each million of British subjects, even if we include every clergyman and every missionary now to be found in that country; and nearly half of these are confined to districts, which do not comprise more than twenty square miles; yet our native subjects in India do not amount to one half the population of Hindoost'han. The pecuniary resources, and the number of missionaries required for the instruction of all these millions, can never, therefore, be supplied from England. It is on native preachers that the weight of this work must ultimately rest, though the presence of European missionaries will also be indispensably necessary for many years to come.

The superior fitness of native preachers is argued from the difficulty of Europeans acquiring a foreign language; from the heat of the climate, which incapacitates them for very active services in the open air; and from the facility with which natives journey from place to place.

The native preacher, under a tree, or even in the open air, can address his countrymen for hours together, without feeling more fatigue than that which attends similar labours in England: he can also find access to his own countrymen, and, which Europe-

ans cannot have, to the lower orders of his own countrywomen, in every place : he can subsist on the simple produce of the country, can find a lodging in almost any village he may visit ; and he knows the way to the hearts, as well as to the heads of his countrymen without difficulty. The European cannot travel without carrying along with him his food, and accommodations for sleeping, as there are no public inns ; and hence a boat or a palanquin is quite necessary. Thus the expense of travelling to an European is very considerable ; while the Hindoo preacher, subsisting on ten shillings a week, including travelling charges, will find that amply sufficient to carry him all over the country. Nor ought the expenses of giving to the English missionary an education, his outfit, his passage money, and the large salary he requires there to maintain him, to be forgotten in the comparison between a native and an European missionary.

Besides the improvement of converted natives who may be selected for the work of the ministry, or for missionary employment, Dr. Carey and his brethren hope that some of these pious Hindoos may be capable of acquiring a higher education ; and that, after becoming good Sungskrit, as well as Hebrew and Greek scholars, they may be successfully employed as translators of the divine word into languages, with the structure of which they will be perfectly familiar. The dialects of India are so numerous, that it can hardly be expected that the holy scriptures will be very soon rendered into all of them ; and when that shall have been accomplished, their improvement and perfection can only be hoped for through the revision of learned Christian natives. The children of English missionaries, who may be called to the work of the mission, will find in this college an education which may prepare them to become efficient agents in the instruction of the heathen.

It is further intended, that a respectable but inferior education should be given at this college, to a number of the children of converted Hindoos and Mussulmans, so as to qualify them for situations in life, by which they may procure a decent livelihood, and educate their families. Hereby some amends may be made to their parents and themselves, for the deprivations to which they have been subject by the loss of cast ; and thus will be wiped away the dreadful reproach common throughout every part of India, that the Feringees (the Christians) are sunk the lowest of all casts in vice and ignorance. This college is also proposed to be open and gratuitous to all denominations of Christians, and to as many heathen scholars as choose to avail themselves of its exercises and lectures, provided they maintain themselves.

The ground for the erection of the buildings necessary for this seminary, was purchased during the past year, after the plan, published all over India, had received the sanction and patronage of the most noble the Marquis of Hastings, his excellency Jacob

Krefting, Esq. the governor of Serampore, and other distinguished personages.

Before Mr. Ward left Serampore to visit England for the recovery of his health, he had begun to give practical effect to this plan, by superintending the instruction of a number of youths, who may be considered as the first pupils of this seminary. A letter from Serampore, dated in February last, says, "the number of youths in the college is thirty-one, of whom twenty-three are Christians; they are going on well." We since learn, that two native professors had been appointed; the one for astronomy, and the other for the Hindoo law. The scholars had been removed into the house already purchased; but the rooms for the accommodation of the students had not been erected, for want of funds. As soon as pious teachers shall have gone from England, and shall have entered on their work, the number of pupils will present a large field for labour.

CHURCH MISSIONARY SOCIETY.

Further extracts from the Nineteenth Report.

To the SEVEN MISSIONS of the society, mentioned in the last Report, there is a prospect of adding an EIGHTH, for Bombay and the west of India. In these various missions, there may now be reckoned upward of ONE HUNDRED CHRISTIAN TEACHERS, at above FORTY STATIONS; and, in the schools connected with these stations, there are under education, as has been before mentioned, upwards of SIX THOUSAND CHILDREN, beside MANY ADULT SCHOLARS. At these stations, the gospel is preached and made known by conversation and publications, to many thousands of the heathen; and the first fruits of that abundant harvest, which awaits the faith of the Christian Church, are continually gathering in.

The Committee have received, since the last anniversary, offers of service under the society from more than sixty persons. Of these offers, about one half have been accepted: most of these persons are under preparation for their future labours, and the rest have proceeded to their respective destinations. The whole number of persons who have left this country during the nineteenth year, to promote the objects of the society, including adults and children, is nineteen; and there remain at present, twenty-three under preparation.

In conclusion, the Committee would direct the attention of the members to the very peculiar character of the times in which we live.

We are labouring in a pacified world! The sword is beaten into the plough-share, and the spear into the pruning-hook. The elements of discord seem to be enchained as in a prison. The

greatest monarchs of the earth are pledging themselves, in the presence of one another and before the world, to act and govern on the laws of the Prince of Peace.

The spirit of enterprise, nurtured in a protracted contest, is bursting forth in the discovery of new nations. The relations of commerce, broken by war, are renewed; and are extending themselves on all sides. Every shore of the world is accessible to our Christian efforts. The civil and military servants of the crown throughout its foreign possessions, and the East-India Company in its territories, are freely offering their labour and their influence to aid the benevolent designs of Christians. Asia, in her northern regions, opens to Russian charity; and, in her southern, to the beneficence and justice of this country.

The "*Cyrus*" of our day, the truly great Alexander, is placing himself at the head of Christian enterprise, as a *nursing father* of the church; and counts it his highest honour, to place his crown at the foot of that throne, to which he offers unwearied prayers for a blessing on the labours of Christians in their attempts to convert the world.

Ancient Christian churches are reviving from their slumbers. The glory of the Lord will be reflected by them on the surrounding heathen. Their dignified representatives are coming over to us in person, to beg at our hands, as a boon, the means of causing their churches to shine out with splendour before the world.

A spirit of discussion is rising among Mahomedans. The now blessed Henry Martyn has awakened in Persia dissatisfaction with their own creed. Hindoo Deists are shaking to the foundation the superstitions of their country. Heathens themselves are liberally aiding in the diffusion of Christian knowledge. Everywhere the press is demanded, for the circulation of divine truth. An eagerness after knowledge, and a restless anxiety for something wiser and better than what they now have, are manifesting themselves in every quarter.

Is this the actual state of things? Then who will not rejoice, that the Christian world is moving forward to meet the calls of Providence? The very magnitude, and the acknowledged difficulties of this work, will lead the sincere servant of Christ to rejoice that help is preparing in all quarters and of every varied kind. It would be folly to challenge this work to our own circles. No! we see, with joy, the different denominations of Christians among us *working the work of the Lord as we also do*; and we pray that *the spirit of wisdom and counsel* may ever rest on them. We see, in truth, the whole protestant world in motion—the Episcopal church of America; the Congregational, the Baptist, the Presbyterian churches of the new world, and the continental protestant states—are all girding themselves to this holy war. And our common difficulties urge us to unwearied prayer

and to mutual charity; while one common success carries us on with lively hope and assured confidence in the blessing of the Lord.

Difficulties multiply, indeed, with exertions and with success. And this must be expected. The great enemy of man will not lightly yield his usurped dominion: and there are signs, very evident to the discerning mind, of his malignant operation, in various ways. Possibly Christians may be called to pass through trials, in which they have not yet participated with their more suffering forefathers, in the accomplishment of the will and the achieving of the triumphs of their Lord.

But they need not fear. Their Lord is Almighty. *He must reign, till he hath put all enemies under his feet.*

"Look around," said the eloquent Bishop Hurd, in addressing the society for the propagation of the gospel—"look around on the shifting scenes of glory, which have been exhibited on the theatre of this world, and see the success of mighty conquerors, the policy of states, the destiny of empires, depend on the secret purpose of God in his Son Jesus; before whom all the achievements and imaginations of men must bow down, and to whose honour all the mysterious workings of his providence are now, have hitherto been, and will for ever be, directed."

The Committee cannot but urge on all the members of the Society, in conclusion, this striking fact—**THAT THE CALLS OF PROVIDENCE FAR OUTRUN THE CHARITY OF THE CHURCH!**

This declaration could never have been made since the existence of the church, with so much truth and force as at this hour.

Some duties are binding on Christians at all times. From the moment when our Lord, looking on the desolate multitudes of Judea, gave that injunction to his disciples—*Pray ye the Lord of the harvest that he would send forth labourers into his harvest*—from that moment, prayer for this object has never ceased to be the duty of every Christian. From the moment when He left that last command—*Go ye into all the world, and preach the gospel to every creature*—from that moment every possible effort has been the duty of every Christian in every age.

But some of the duties which are binding at all times, may seem, for a season, to be left, as it were, to their own bare authority in the divine word. And then it is but here and there that a devout and heavenly mind rises above the circumstances of the times, and discerns and feels truths and duties to which the providence of God does not seem to call peculiar attention.

How truly has this been the case, with respect to the conversion of the world!

But things are wholly changed! Missionary zeal, in our pious fathers, would show itself in breathing forth fervent prayers, with David—*Our souls wait for the Lord, more than they that watch for the morning*—But the sun is risen in full splendour. It throws

light on all the dark places of the earth, and shows them to us *full of the habitations of cruelty*. It has ripened the harvest, and it shows the field to the labourer.

And what is the extent of that field? Here is a call for Christian charity, which was never heard before! We have found, in some measure, the level of domestic charities. It may be doubted whether the application of any very considerable addition of funds to these charities would be really beneficial: but the charity of Christian missions is co-extensive with the heathen world! Let us offer, then, as we have never yet offered. Let us meet the openings of Divine Providence. Let us give ourselves to this labour, and great will be our reward.

SPECIAL GENERAL MEETING.

A considerable number of missionaries and others, being about to proceed to various stations, a special general meeting of the society was called on the occasion, on Friday, the 19th of November.

Preparatory to the meeting, a sermon was preached before the society, at St. Bride's church, by the Rev. William Marsh, M. A. Vicar of St. Peter's, Colchester, from the words of St. Paul to Timothy, (2 Tim. i. 7.) *For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind*. The preacher enlarged in a manner likely, with the blessing of God, to be a lasting benefit to the society's labourers, on the HOLY COURAGE, AFFECTIONATE SPIRIT, and SOUND MIND, which should mark the Christian missionary; and which are GRACIOUS QUALIFICATIONS IMPARTED FROM GOD HIMSELF, and to be exercised in a CONSTANT DEPENDENCE ON Him.

Soon after two o'clock, the chair was taken by the right honourable the president, at Freemasons' Hall. The instructions of the Committee were addressed to the missionaries by the secretary, in the order of the following list; when Messrs. La Roche, Kenney, Browning, Cowell, and Johnson, severally replied, as the respective parts of the instructions were concluded.

Calcutta and North-India Mission—Rev. Thomas Morris, Mrs. Morris, Rev. Benedict La Roche, Rev. John Perowne, Mrs. Perowne, Mr. Thomas Brown. *Madras and South-India Mission*—Rev. R. Kenney, Mrs. Kenney, Rev. James Ridsdale. *Ceylon Mission*—Rev. Thomas Browning. *Australasia Mission*—Mr. John Cowell, Mrs. Cowell, Mayree, (New Zealander.) *West-Africa Mission*—Rev. W. B. Johnson, Mr. James Lisk, Mrs. Lisk, Mr. Robert Beckley, Mrs. Beckley, Three School-mistresses.

The Rev. Thomas T. Biddulph, minister of St. James's church, Bristol, delivered an address to the missionaries, on those various blessings which it was the desire of his heart that they might receive. On these he enlarged in the following order:—person-

al safety—clear discoveries of the gospel—the clothing of humility—a rich in-dwelling of the word of Christ—the spirit of prayer—invincible constancy—the possession of their souls in patience—the meekness and gentleness of Christ—the unity of the spirit in the bond of peace—deliverance from the fear of death, and from all inordinate love of life. These topics were frequently illustrated by apposite quotations from the life of the late Mr. Martyn, and were all enforced in a manner the most affectionate and impressive.

BRITISH AND FOREIGN BIBLE SOCIETY.

From the Monthly Extracts of Correspondence.

From the Rev. Dr. Pinkerton, Corfu, July 24, 1819.

On the 20th inst. in the evening, we had the satisfaction of seeing upwards of one hundred individuals met in a large hall of the palace of his highness Baron Theotoky, President of the Senate of the Ionian States, for the purpose of laying the foundation of the Ionian Bible Society. Among those present, the Greek Bishop, Macarius, with a respectable train of his clergy; the Catholic Vicar General, with several of his fellow priests; the Senators of the Ionian State, and the members of the Tribunal of Justice, were peculiarly distinguished. In addition to these, there were many other gentlemen, who, taken collectively, presented a most respectable assembly of persons of different nations, and belonging to various Christian communions. The Baron commenced the business of the evening by an address, illustrative of the principles and salutary influence of Bible societies; and, amidst other details of their rapid progress throughout the world, spoke of their success in Russia as a matter encouraging to the Greeks, and of the zeal of the Russians in the pious work as worthy of their imitation.

After this, the eldest son of his excellency, a young nobleman of distinguished talents and most promising character, stood up, and read certain extracts from the publication in Greek, mentioned in my last, which, with the opinions of the Russian prelates, and of the Emperor Alexander, relative to Bible societies, and the well-known patriarchal declaration, were listened to with much attention and apparent interest by all present. The statutes of the proposed Ionian Bible Society were then read, in Greek and Italian, and unanimously adopted. At this stage of the business, the venerable bishop Macarius rose, and at the close of a concise and appropriate address, presented his Excellency to the assembly as the fittest person to be chosen President of the institution. This proposal of the Bishop met with universal approbation; being thus elected President, he expressed his deep sense of the honour conferred upon him, and promised, with the Divine assistance, to further, to the utmost of his power, the sacred

and humane cause of the society. A number of vice presidents were next chosen, among whom are the count Joscardi, count Anino, with three other senators, the hon. colonel Maitland, the hon. Mr. Percy, sir Frederic Hankey, and some other noblemen. A treasurer, twelve directors, and three secretaries, were further appointed, consisting of Greeks and Englishmen. The president then delivered a most eloquent concluding address, which seemed to make a very favourable impression on the audience, respecting the piety and benevolence of the object proposed. This was strikingly observable at the breaking up of the meeting, in the expressions of joy and satisfaction which sounded throughout the numerous groups into which the assembly naturally dissolved; and in the members who pressed forward from all sides to reach the table in the middle of the hall, in order to enrol their names and contributions in the list of the society. When we came to examine these, after the business was over, we were astonished to find that no less than 1,025 dollars had been subscribed on the occasion, (about £250 sterling.)

I returned to my lodgings at a late hour, grateful to my heavenly Master for this new token of his approbation of my weak efforts to promote the best of causes, and of his designs of mercy towards the Greeks, Illyrians, Albanians, and other neighbouring nations. The plant has been inserted in a promising soil, whose branches, we trust, shall soon extend over the isles of the Archipelago, and other countries of Greece, and produce fruits to supply the spiritual needs of their numerous inhabitants. The immediate field of the society's labours will be the Seven Islands, containing a population of about 200,000 souls; but the exertions of the institution are meant to be directed to a much greater distance; for, according to the first article of the statutes, the object of the society is defined to be "The circulation of the holy Scriptures, without note or comment, to the greatest possible extent, but especially in the Ionian islands, and other parts of Greece." The committee intend, therefore, to come into immediate correspondence with their brethren in every part of Greece and Albania, and invite them to a cordial co-operation, as far as local circumstances will admit.

The translation of the New Testament into the Albanian language, is also a point to which the attention of the committee will be immediately directed. The great need there exists for undertaking this version for the numerous tribe of Albanians, most of whom belong to the Greek church, who have no part of the Scriptures in a language which they can understand, is granted by all; and it is proposed to correspond with such persons in Canina, and other parts of Albania, as are most likely to possess facilities for getting the version made. But, as the Albanian is still an uncultivated language, much time will be required to produce a version which will be generally understood; in order

thereby to lay a foundation for the future cultivation of the language, and the consequent civilization of that rude and warlike nation. I mean to leave the Albanian grammar which I procured at Rome, in the hands of the committee, with a view to facilitate this interesting work. It is further proposed to begin a correspondence with the Greek bishop of Bosnia, with the design of ascertaining what can be done for supplying the inhabitants of those parts with the Scriptures; and at the same time offering to undertake the printing of an edition of any approved version for their use.

Such are the general features of the extensive sphere of usefulness which presents itself to the Ionian Bible Society. The manner in which the institution has been formed, and the highly respectable characters of the Greeks, both clergy and laity, who are vice-presidents and directors of the society, with baron Theotoky at their head, will make an extensive and powerful impression in favour of the Bible cause in every part of Greece. These, my dear friends, are the results of my visit to Corfu. We have gained much more than my fondest hope ever anticipated. Let us bring the glory to the foot of the cross, and offer it unto him to whom it is due! I purpose visiting Cephalonia and Zante, in order, if possible, to form auxiliaries to the parent society.

The president has manifested much zeal for the cause in general, and has great influence among his fellow countrymen. He has shown me unwearied personal kindness, and is preparing letters of introduction for me to different parts of Greece. He is also writing to the new Patriarch of Constantinople. The climate here is very trying for my constitution; the degree of heat, for some time past, has been unusually great: I have been much reduced by perpetual exertions since I came hither three weeks ago. What has been gained for the blessed cause, during that short period, is quite astonishing! The subscriptions are augmenting daily. O let me have a constant interest in the prayers of all good men.

From the Rev. Dr. Paterson, Mættænen, Finland, August 8, 1819.

The people in Kuopio are in general very poor. They were described to me as a tall, stout, robust people, remarkable for their primitive simplicity of manners; distinguished for their hospitality and kindness to strangers, and for cleanliness and neatness in their persons and houses. They possess superior information, and are even looked up to by the inhabitants of other parts of Finland. They are also industrious; but their country, although perhaps one of the most romantic and beautiful in the world, is not productive; all the hopes of the husbandman being often cut off by one night's frost. They have managed to get Bibles even to their remote regions; but they are few in number.

As this people can, generally, read, they seemed to require in no ordinary degree, the attention of the Bible Society.

It may be necessary here to mention, that, at the request, and with the advice, of the friends in Abo, I appropriated the money granted by the British and Foreign Bible Society to the auxiliary societies in Finland, to procuring and keeping up a sufficient stock of Bibles in each of the government towns, from which all the parishes could be easily supplied. This, you will observe, secures a constant supply of copies of the word of God for futurity. Gratis distribution, expense of carriage, &c. must be defrayed out of their own subscriptions. Their income in Kuopio has hitherto been small, and the very little they have received has been used for necessaries. If any copies are to be given away gratis, they must receive assistance from abroad; and I promised to apply to you for a little assistance for nine of the poorest of the parishes, all situated in Karel, and which would require above 100 Bibles and 500 Testaments to relieve their most urgent wants. This will amount to about £50. sterling. But this is merely for the Kuopio government, and does not include that part of Kaul over which Dean Slottman is placed, and which is equally destitute and poor, and deserving of attention. If you would give about half of the sum mentioned above for his district, including Kexholm, you would gladden the heart of many a pious but poor Christian, and cause many thanksgivings to ascend to the Father of mercies.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

Baptism of a learned Jew at Berlin, and his subsequent arrival in England.

Among the many Jewish students at the University of Berlin with whom Mr. Way conversed during his stay in that city, was one of the name of Reich, who had distinguished himself there by his literary attainments. Finding him one day studying with deep attention Bishop Horsey's edition of Sir Isaac Newton's works, and perceiving that he had a mind eagerly engaged in the search of truth, Mr. Way reminded him, that both the editor and the author of the work before him were firm believers in the truth of Christianity, and putting a Hebrew Testament into his hands, told him, he would never discover what he sought for, until with prayerful and impartial attention he looked for it in that book.

The remark sunk deep into his mind; and after Mr. Way's departure he seriously perused the Hebrew New Testament. Being convinced, under the divine blessing, of the truth of its contents, he some months afterwards made known the change that had taken place in his mind, on this momentous subject, to some of the friends of the cause at Berlin. He became gradually more and more established in the truth, until at length he resolved to

give up his professional pursuit, which was that of physic, and to devote himself to the ministry, as a missionary to his brethren. We have the satisfaction of adding, that he has since arrived in this country, in order to pursue his studies under the auspices of the society.

BETHEL SEAMEN'S UNION, BRITISH AND FOREIGN.

On Friday evening, November 12, a general meeting of this society was held at the City of London Tavern.

Sir George Mouat Keith, bart. commander in the R. N. in the chair; supported by Capt. Fabian, and other naval officers, merchants, captains, &c.; about 200 seamen and cabin boys were also present. The gallant chairman opened the business with urging attention to the immortal interest of sailors. The Rev. G. C. Smith, of Penzance, explained the objects of the society. 1. To unite and extend the prayer-meetings now established in various ships on the river Thames. 2. To ascertain the state of British seamen in every sea-port throughout Great Britain, both in the navy and merchant service, and adopt such measures, in connexion with friends in maritime towns, as may best conduce to their moral and religious interest. 3. To establish a foreign correspondence, and solicit information and direction as to the best means of doing good to foreign sailors, so that the limits of this society shall be the circumference of the globe. 4. To publish a Sailors' Magazine.

LIVERPOOL RELIGIOUS TRACT SOCIETY.

Summary of the Fifth Annual Report, 1819.

To the catalogue of Tracts already printed by this Society, *ten* in the English language, *four* in the Welsh, and *two* in the Manx, have this year been added. To the list of the Society's Honorary Members, the committee have added the Rev. Dr. KOLLOCK, of Savannah (whose recent and lamentable death was noticed at p. 575 of our last number) and THOMAS PARNELL, Esq. of Dublin, to whose active exertions the Sunday School Society of Ireland, and many other excellent institutions owe much of their prosperity.

The following is an account of the Society's distribution:—

Claimed by Subscribers 9,248—Sold to do. 2,606—Voted by the Committee 21,964—Ladies' Association 13,469—Sold to various individuals and societies 205,508—Total distribution since the last Report, being ten and a half months, 252,795—making a grand total from the 1st January 1815, to 30th June 1819, of 1,221,315—Remaining on hand 385,847.

The expenditure of the Society for the last year amounts to only \$359 86, and they are under engagements to the Treasurer for \$283 76 advanced on account of the Society.

The Society has maintained a correspondence with many similar institutions on both sides the Atlantic, which has been met in the most friendly manner, especially by the Tract societies in Baltimore and New-York.

The seventh Report of the last named society contains a gratifying statement of the progress of the cause in different parts of the United States, and speaks in gratifying terms of the proceedings of this society, and of the communications made by its officers.

The committee have entrusted a respectable supply to the care of a captain in whose discretion they confided, who was about to proceed with a vessel to Cork, to take convicts thence to Botany Bay. They have since learnt that the Tracts were dealt out prudently at intervals amongst the prisoners, and that they were very gratefully received.

Another grant made by the committee demands special notice. A highly valued member of your society having been recently appointed to a very important office in the municipal administration at Dublin, an application was made to him by a prisoner confined for debt, on behalf of himself and others, for a supply of religious Tracts; the prisoner intending not only to seek his own edification by the perusal of them, but if possible to check the awful profaneness which surrounded him on all sides, by taking favourable opportunities of putting a few into the hands of his fellow-prisoners. The application was immediately attended to; and it at once suggested to the benevolent mind of the individual in question, that the general distribution of suitable Tracts in all the different prisons in Ireland, might not only give a seasonable check to the awful depravity which marked the conduct of most of their inmates, but might be found a valuable auxiliary to the attempt he was making in concert with others, to introduce a general reform of prison discipline throughout Ireland, upon the plan so successfully attempted in England under the superintendence of Mrs. Fry. He accordingly applied for aid to your committee, and undertook, in the event of the application being successful, to distribute some of the Tracts in every prison in the kingdom. The opening was considered one of great importance, and demanding the most prompt attention of the committee. Tracts were immediately despatched to Dublin, to the value of five guineas, with an assurance that if a further supply should be necessary for this purpose, it would be cheerfully accorded; and a communication has been since received from the gentleman in question, stating that he had already insured their circulation in most of the prisons, and had taken the opportunity of supplying a number of vessels about to sail to New South Wales with convicts; entrusting them to the care of the captains and officers, who had promised to distribute them at proper seasons during the voyage.

“ If to instruct the ignorant, to cheer the disconsolate, to relieve the wretched, to save the lost, be a work worthy the attention of an enlightened and benevolent mind, the Tract Society has all the claims which such objects can supply, on your liberal support. Your Tracts instruct the ignorant in the Sunday-school—in the factory—in the fields—in the mines—by the docks—and on the public way. Your tracts enter the cottages of the poor—the chamber of disease—the cell of the condemned—and yield consolation and hope to the wretched and the dying: and, perhaps, in many instances, unknown to us, and which shall never be disclosed till eternity unveils them, they are made the means of saving knowledge and eternal life. Nor can your committee deem it a fanciful, but an encouraging consideration, that since the formation of this Society there have been issued from its depository at the rate of one Tract for every thousand of mankind; so that, supposing them translated in their different tongues, and every one read to an assembly of a thousand, they would have furnished instruction, on the most momentous subject, equal to the entire population of the globe. Then surely you exclaim, We have done enough! Oh, no! the work is but commenced, and the supply must be multiplied a thousand fold, ere each individual of the human race is furnished by your society with a *single Tract*.”

As an example worthy of imitation by all who engage in the distribution of Tracts we extract from the Appendix to the Report, the following circumstantial report of a captain of a merchant vessel, made to the Secretary of the Ladies' Association.

This minute statement of the distribution of Tracts, specifying the circumstances under which they were distributed, the titles of the Tracts so given, and the dates of their distribution; shows that the greatest judgment and discrimination were manifested in the adaptation of the Tracts to the characters and circumstances of the individuals receiving them.

Twelve Tracts, (specifying their titles,) given as rewards to children at a Sunday School in Perth Amboy. The children were much delighted, and received them joyfully, prizing them much as gifts sent out from England. Many more wanted to receive Tracts, if I had some more to give away. The teachers also were very thankful for the Tracts.

One to the master of a steam boat; and one to an half pay officer at St. Johns.—Four to different people in a timber saw-mill, who received them with pleasure and gratitude.

Three to the master of a brig, that received them very affectionately; and acknowledged the truth in them contained, to be what was very necessary for him to attend to.

Three to two soldiers of the 74th regiment, who promised to read them attentively. One of them observed, these are such books as I have seen before, sir, and was fond of them; but,

alas! I am not now what I was. I hope through your attentive perusal of the contents of them, that former impressions may be renewed. I hope so, sir, and am much obliged to you.

Six to a Stevedore and his wife, who received them with many thanks, and bestowed much praise on the good people of England for sending out such good books, and observed there were no such means of instruction with them in the province, and that they could get no such religious books except now and then on board of some vessels.

Two to a soldier of the 74th regiment, who promised to read them, and also to lend them to his comrades; and observed, one of our captains has little books of this kind to give us, and one of our serjeants is inclined this way.

Two to a timber merchant, who is a member and an elder of the Scot's Kirk at St. Johns, who afterwards sent me his compliments and kind thanks for the Tracts.

To Mr. John Griffin, a Baptist minister, I gave twelve different Tracts. He observed, "Religious books are very scarce, and when I have any to distribute in the country where I frequently travel, they are eagerly sought for and read. This is by no means a country for books, and printing is very high at St. Johns. I have opportunities to distribute a great many Tracts to people who would delight much in reading them, and am persuaded many would readily pay for them also. Bibles and Testaments are scarce up the country. In some instances, I could not get a Bible in the pulpit to take the text from." He thinks that no country presents a better advantage for the sale of religious books according to its population.

Nine to a widow lady living with her father, who is an elder in the Scot's Kirk. She requested the favour of me to spare her some more Tracts, as she had been deprived of those I had given before, by a gentleman from Halifax. Many of her neighbours and acquaintance desired much to get some religious Tracts; and often some poor females were calling upon her to borrow religious books to read.

Two to the pilot, who received them with pleasure, and promised to peruse them attentively.

CALCUTTA.

Every ship from the east bears us some interesting intelligence concerning the progress of the gospel. Not that great things are yet reported as done, but that great preparations for great results are evidently making. Indeed, who can fail to admire the various and important agencies which divine providence is bringing to his own work, in a land which, thirty years ago, except in one part, was unapproached, and apparently unapproachable by the messengers of the gospel. Not only have missionaries been

widely spread abroad, but the spirit of the times has been awakened among European residents in those ends of the earth, until at length the various presidencies and stations; once the seats of dissipation, and the places where the pious instructions of early years were forgotten or scorned, have become the seats of societies to aid the cause, so lately on the same ground neglected and despised:—until the traveller who encircles the whole coast of British India, and penetrates its vast interior, will scarce pass a station or a cantonment, without finding some evidence that the Lord Jesus is about to visit with his gospel and his presence, its miserable inhabitants. Is not this approach invited, and will it not be accelerated by the agents which God has prepared, as harbingers of the great Messiah's advent? and do they not seem to cry, before the millions of the east, "prepare ye the way before the Lord, make his paths straight?"

In the narrations which have excited these reflections in us, we are sensible that our feelings have led us further than we have a right to expect our readers to follow, and our only apology is, that we do not view them as insulated facts, but as a part of the great arrangement of divine providence, which is helping forward the progress of the gospel, and our feelings are not a little animated, to see the official gazette of the general government of India, reporting the establishment of new societies, and attempting to interest the public mind, with the progress and success of Christian operations.

We are informed in the "Calcutta Oriental Star," lately received in this city, that a Bible Society was formed at Trincomalie, on the 9th of May, 1819, in aid of the Bible Society at Columbo. The subscription was kindly supported by nearly all the members of the civil and military service, at Trincomalie. More than fifteen hundred rix dollars were raised in the first subscriptions.

The Oriental Star, of Sept. 18, 1819, contains the following interesting article, with which we must close our extracts for the present number.

"It is satisfactory to notice the progress of the schools under the direction of the Church Missionary Society. From the Report of the Calcutta Committee, we have taken the following extract of a letter, dated Bancoonah, the 5th March, 1819."

"It was very gratifying to hear a large company of Bengalee boys explain the government of England, speak of the two houses of parliament, the army and navy, and universities, and chief cities of the United Kingdom; and I can truly add, that I have never seen more sharpness, and zeal for knowledge and emulation, in the matter of taking places, in any English schools.

"The most gratifying part of the examination, however, was that which consisted in the reading and questioning from fable books, which is the first in the enclosed list. The questions are

taken verbatim from the morals, printed at the end of the fables. In giving an answer, the boy was expected to explain the example by describing how it arose from the fable. Here the lad's skill was manifested. And it was very evident, that no plan of teaching is so amusing and instructive as the method of fables. The boy is at once entertained and edified; he is delighted to discover truth, and describe truth, in connexion with what is familiar and lively; his wits are sharpened, his language improved, and maxims of moral conduct are seized with eagerness. Now all this must be very useful; it must greatly open the understandings of youth, and do that sort of good which it is a part of the School Book Society's plan to confer on the natives of India."

DOMESTIC.

SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE INDIANS OF NORTH AMERICA.

Abstract of the Report of the Committee, read and accepted November 4th, 1819.

His Honour WILLIAM PHILLIPS, Boston, President.

The missions of the Society during the year past have been in the *District of Maine*;—among the *New Stockbridge Indians*;—the *Indians on Martha's Vineyard*;—the *Narragansets, the Seneca's, and Munsees*.

1. In the *District of Maine*.

The Rev. Daniel Lovejoy has laboured at Robbinston and the vicinity. In this town he has been settled the past year. "During his mission of five months, he preached sixty-two sermons, attended five meetings for prayer, baptized four children, administered the Lord's Supper, and made family visits." Mr. Lovejoy's health is infirm, and he will probably be obliged to relinquish the mission. On this account the Rev. Elijah Kellogg has been appointed to a mission at Lubec and the neighbourhood.

The Rev. John Sawyer has laboured at Williamsburg, Brownville, and the vicinity, Sangerville, Foxcroft, Garland, Sebeck, No. 3, Williamsburg, Orono, and Sunkhaze. He was employed four months. Besides the usual duties of a missionary, he has been laboriously engaged in establishing and superintending schools, which are increasing in numbers, and promise much good.

The Rev. Dr. Nathaniel Porter has performed his missionary services at Fryeburg and the vicinity. He spent nine Sabbaths in the service of the Society. "There are appearances of a reformation in Fryeburg. The number of inquirers is increased. A Sabbath Bible School was continued in Fryeburg and Conway, during the summer and autumn of last year, and it was expected to be revived, and others opened, in the spring."

The Rev. Mr. Nurse has laboured, as formerly, at Ellsworth, both as pastor of the church in that place, and as superintendent of the school, at which instructors are qualified for many other schools in the neighbourhood. It has consisted of from 50 to 80 scholars.

The Rev. Josiah Peet has performed the duties assigned him at Norridgewock and the vicinity. He visited Temple, Farmington, New Sharon, and Bingham. "Attendance on meetings, and attention to the word preached, has been greater during this mission, than usual."

"The Rev. Nathan Douglas, during a mission of two months, spent one week alternately with his own people in Alfred, and in Shapleigh." He had many applications for Tracts, gives an encouraging account of the schools, their proficiency, and their prospects.

The Rev. Jonathan Calef has performed a mission of two months at Parsonsfield and the vicinity. His labours were in Parsonsfield, Effingham, Cornish, Newfield, Limington, and Waterborough. In the first mentioned place, "They entertain a hope, that, if they can be favoured with missionary assistance two or three years more, they shall be able to settle the Gospel again among them."

"The Rev. Jonathan Fisher has assiduously performed a mission of two months at Sedgwick and the vicinity. He devoted much time and attention to personal and family instruction." The appearances in that neighbourhood are considered by the missionary as increasingly favourable.

The Rev. Freeman Parker has continued his labours at Dresden and the vicinity. A considerable part of his services were performed in Bowdoinham. "The Sunday schools, which were mostly under the instruction of young ladies of professed piety, were holden in three parts of the town of Dresden, and about 100 children attend."

The Rev. Mighill Blood preached at Columbia and Machias, visited Lubec, and passed over to Eastport, where he spent the rest of the time during his mission. He found the people in this place very attentive—had much reason to be satisfied with his reception among them, and believes there are many praying for the prosperity of Zion on that island.

The Rev. Thomas Cochran, on a mission of two months, preached at Searsmont, Camden, Belmont, Duck Trap, and St. Georges, and performed other missionary services. He established one Sunday school, visited others, and distributed many books.

The Rev. Thomas Adams has performed a mission of four months at Vassalboro' and the vicinity. This appointment, together with the encouragement of the Society's patronage, faci-

litated Mr. Adam's settlement in the ministry at Vassalboro', which has taken place since his appointment. Mr. A. has preached in Winslow ten Sabbaths, and was heard with respectful and solemn attention, and was cordially received in his visits, as well as in his public ministrations. Several members of the church of Vassalboro' resided here, and the Lord's Supper was celebrated here on the first Sabbath of Nov. 1818, and again on the first Sabbath of May. "On invitation, several other denominations mingled with this little flock around the sacramental board, manifesting their persuasion that *Christ is not divided*; but that there is indeed *one Lord, one faith, one baptism*." Sunday schools are established both here and at Vassalboro', and the moral aspect appears brightening.

2. *Moheakunnuk or New Stockbridge Indians.*

The number of these Indians has been recently diminished by emigration. The Rev. Mr. Sargeant, the missionary, collected the whole tribe on the 24th of July, 1818, by appointment, "with a view to have them present at the forming of a church from this tribe, who were about to remove and form a new settlement at White river, in Indiana, with a number of others of the tribe. Mr. S. transcribed the Confession of Faith and Covenant, both in English, and in their own language, which was subscribed by each of the members of the newly formed church. Before their departure, the missionary delivered a long address to them, pointing out their duty, and advising them how to conduct themselves when arrived among the heathen. Before their departure Mr. S. preached to them and administered the Lord's Supper, and by a testimonial, signed by himself, and the Rev. Mr. Lyman, commended this infant church to the Christian kindness and care of all the friends of Christ."

3. *Indians on Martha's Vineyard.*

Mr. Frederick Baylies, who had for several years been employed as instructor to the Indians on this island, having received several grants from the Society the two last years, and entirely approved himself by his assiduity and fidelity, has been appointed to a more extended mission. Mr. B. says, "Chabaquiddick, Farm Neck, and Christiantown, remain much the same as they have been for years past. At Gay Head they are more attentive to public worship than formerly; and I find a greater number in my favour than I expected. In my visits my feelings are often hurt; the universal complaint is, 'Our children are suffering for want of a school, and we are not able to support one. Can you help us.' Mr. Baylies spent a day at Troy, where are 48 natives, who received him kindly. They have a decent house for meeting and schools. In a letter from the Rev. Mr. Thaxter of Edgartown, he remarks, "I consider the instruction of these poor creatures an object of importance. I have been acquainted with

them near forty years, and am fully persuaded, that schooling the children ought to be the first object; preaching to them the second. Were the missionary entrusted with a small sum to procure a school mistress, it would be productive of great good. It would not only benefit the children, but endear him to their parents, and render his labours more useful."

On the 21st of June, in a full assembly of the Indians, at Gay Head, at which Mr. Thaxter attended, he informed them what exertions were making for them, and counselled them to improve the privileges within their reach. "The Indians appeared to be pleased; they chose a committee to agree with a woman to take charge of the school. On the 28th it was opened." It soon contained 30 to 36 scholars, from 5 to 16 years of age. Mr. B. on visiting the school repeatedly, says, "I found it in good order, the parents gratified, and the children improved." On the 30th of August, Betsey Carter, a woman of colour, opened a school at Chabaquiddick. Mr. Baylies visited her school several times. "She has more than 20 scholars, and gives good satisfaction." On the 6th of September, Miss I. Luce opened a school at the North Shore. The missionary visited her school twice. "She has 13 scholars, and discharges her duty with fidelity." Mr. Thaxter in a letter to the Secretary, says, "I advised Mr. Baylies to try to awaken their ambition, by choosing a committee of their own, to provide a school mistress, and to oversee the schools. It took with them. I advised them to add to the donation, and to keep up a steady school. They appeared well pleased."

4. *Narragansets.*

The Indians at Charlestown, R. I. who were included in Mr. Baylies' commission, have been the objects of his particular care. He set out for Narraganset on the 22d of July. On the 2d of August he opened a school at Charlestown, in the Indian school house, and continued it three weeks. He had from 11 to 36 scholars. The whole number was 46, of whom 10 can read in the Testament. On the 23d of August, Miss Clark took charge of the school. She will also continue the Sunday school which Mr. B. commenced. "A new era appears to be commenced among the Indians in regard to education. Their schools are in a flourishing state." "Here the tender mind is early disciplined to order; here they are taught the excellency of the Christian religion, and the importance of a regular life. These schools meet the general approbation of all." Public worship is more respected on this island than formerly.

5. *Senecas and Munsees.*

The Rev. Timothy Allen has been appointed to another mission among these tribes. If unable to perform his mission this year, he will, by permission, perform it the next. PAN.

NEW-YORK RELIGIOUS TRACT SOCIETY.

Eighth Anniversary.

On Wednesday the 9th inst. the Annual Meeting was held, and the officers for the ensuing year were elected. On Thursday evening the 17th inst. the Eighth Anniversary was celebrated in the Associate Reformed Church in Cedar-street, when the Annual Report was read, and an Address delivered by the Rev. R. B. E. M'Leod. We expect to notice the Report in our next.

We are requested to mention that Mr. John R. Hurd was elected Corresponding Secretary in the place of Zechariah Lewis, Esq. who declined a re-election.

 OBITUARY.

Died at Shoai Creek, State of Illinois, on Thursday morning the 21st of October, the Rev. DAVID TENNY, a missionary in the employment of the "New-York Evangelical Missionary Society," in the 34th year of his age, and the second of his ministry. He arrived in that country last December, and has laboured as a faithful and zealous missionary of the cross, in preaching the gospel of Christ in that western wilderness, hoping to lead to Christ some of his fellow men. He was a native of Massachusetts, and descended from respectable parents, who gave him a pious education. For several years previous to his entering the ministry, he was a professor of that religion which he afterwards taught, and adorned it by a life of exemplary piety.

 FAREWELL.

If in this little word we find
 That which alloys our present bliss,
 Reflect that to a Christian's mind
 No word contains such joy as this.
 Farewell! 'twill be a pleasing thought,
 When we depart this world of care;
 And when to Canaan's land we're brought
 That *which alloys* ne'er enters there.
 Farewell to separating pangs,
 Which mar the joys of Christian love;
 The thought of union ever hangs
 Upon the lips of saints above.
 Farewell! and what if next we meet
 In yonder world to which we haste,
 And join to cast at Jesus feet
 Our crowns, while we his love shall taste!
 Should *sorrow* therefore fill our mind
 With such a hope it must be well:
 Oh, no! but we should look behind,
 And smiling say, my friend, *farewell!*